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A New-Year's Address.

AT the request of the Editor, a constant reader of this Magazine would solicit the attention of his fellow-readers to a few thoughts which are naturally suggested on the commencement of the New-Year.

By the good hand of our God upon us, we are enabled to greet the return of another new year. The most of us it finds in the enjoyment of many blessings of Divine Providence, with our cup filled with good things. Most of the reasonable prospects which we entertained at the commencement of the last year have been realized; many evils which we apprehended have been averted; from many difficulties in which we have been involved we have been most mercifully extricated; from accidents and dangers innumerable the kind hand of God has preserved us.

At the commencement of the year, nothing can be more suitable than a retrospective

view of that just brought to a close. While we are beginning one year, we are finishing another. It is not easy to determine which event is, to a reflecting mind, the more interesting and solemn. As we enter upon a new year, we naturally fancy ourselves standing upon an eminence, with deep contemplation, viewing the past and the future, when innumerable thoughts, grand, painful, pleasing, terrible, rush upon the mind, and awaken all the feelings of the soul. We contemplate a year, to which our prospects had assigned many interesting events; in which we hoped for much enjoyment; in which we intended to have done much, or something at least, for our immortal interests, for our temporal welfare, for our connections, for our fellow-men, for the church of God; now numbered with the periods of ancient time, not to be recalled. That which could have been done in that year only, and has been omitted, which is true of

many things most important, must remain undone for ever. All the opportunities which it furnished for doing good, for obtaining good, for avoiding evil, for escaping danger, which were not improved, are passed to the account of eternal loss. All our moral actions during that period are carried to the book of God's remembrance, the leaf is turned over, the record will stand unaltered to the great day. All who have imbibed any corruption in their moral sentiments, have lost a station which it will be hard to regain.

We have to reflect, on this interesting occasion, that it hath pleased God to preserve our lives during the past year, to protract our season of preparation for eternity; while, during the same period, many of our friends and acquaintance, in similar circumstances in life, engaged in the same pursuits and prospects with ourselves, are removed to the eternal state. Who can forbear to say to himself, Why am I spared, why this discrimination, why is my friend removed, and I survive? We can answer only, in the language of the prophet, *O Lord God, thou knowest*. The greatest blessing which is enjoyed in this world is the privilege of seeking the Saviour and eternal life. This favor we have enjoyed, through the merciful forbearance of God, another year. The means of grace, from which this privilege receives its highest value, we possess in all their fulness.

The blessings of Divine Providence, which the past year has afforded us, in our individual or

relative capacities, call for a grateful recollection. These have flowed from the kind hand of an heavenly Father, who overlooks our ill-desert and ingratitude, and supplies our wants from his inexhaustible mercies. All personal enjoyment, all the social endearments of life, all external and public blessings proceed from the same divine bounty.

In every review of the past, we find much to lament, we discover great cause of humiliation and regret. If such a review be honest and faithful, we discover many things in ourselves which could not bear the light, of which no consideration could induce an exposure to our fellow-men, which, nevertheless, are fully known to an all-seeing God. As they are known, they will be remembered by him, and, in his sight, they determine our characters. If we began the last year, in any measure, as we ought, we entered upon it with many resolutions, hopes, and prospects, concerning an amendment of life, and a more constant attention to the dictates of duty. We promised, in the presence of the searcher of hearts, if he would spare our lives, to spend the year for him; to make the interests of our souls and the service of Christ a principal concern; to watch against sin, and contend with every thing which might be offensive to him; to seek to do something to promote the spiritual interests of our fellow-men, and to lend our feeble efforts to advance the interests of the divine Redeemer. If we have forgotten these engagements, they have not been

forgotten by the Most High, and our neglect of duty is aggravated by a violation of the most solemn voluntary engagements.

There is no review of our past life which ought more universally to excite our lamentation, and which calls more justly for repentance, than unprofitableness. God our Creator has endued all rational creatures with certain powers, which qualify them to be useful to their fellow-creatures, and to do something for the honor of God. In the parable of the talents our Lord has given us a clear elucidation of this subject. The design of Heaven in giving to man his noble faculties, is expressed in that laconic precept, *Occupy till I come*. God requires the use of the talents with which he entrusts his people, for his service. The kingdom of Christ is the great object for which this world and all rational creatures were brought into existence. And such is the constitution of this kingdom, that its great Head can avail himself of all the efforts of all its friends for the advancement of its interests. The exertions and the prayers of the feeblest Christian that lives, in the humblest vale of poverty, are essentially important, and, by the wisdom of the divine Redeemer, will be used in aid of the erection of the holy fabric. That our efforts must be feeble, that all power belongs to Christ, is often urged, but it is generally the plea of disobedience and sloth. Whether our exertions are of any avail, and why they are demanded by the great Head of the Church, is not for us to enquire. It is sufficient for us

that our exertions are required by a wisdom which cannot err, by an authority which has a right to command. A humble zeal for God, Christian example, and persevering prayer, are duties within the power of every friend of Christ, they are such as he requires, and they are such as will ever be the efficacious means of the advancement of the Mediator's kingdom in the world.—In the review of the past year, it becomes every individual to enquire, What have I done for Christ? What have I done for the advancement of his holy cause? What have been my exertions to bring perishing sinners to the divine Saviour, for the glory of his name, and for the salvation of their souls? To such interrogatories, how many must appear like the slothful servant, who, unfeelingly, laid by his talent, and thought not even of an excuse till called to his account. According to our respective opportunities for usefulness, according to the various means committed to our improvement, in the respective spheres of action in which we are severally placed, in the providence of God, we are required to labor for him and for the promotion of the interests of the Redeemer's kingdom. In such a review, who can forbear to exclaim *My leanness, my leanness!* And who can compare such unprofitableness, with what Christ has done and is constantly doing for sinners, without the most pungent regret?

A review of past events always exhibits a forcible representation of the long-suffering and forbearance of God. While he is communicating every bless-

sing to his people, they are un-mindful of the Author of all their mercies ; while he is exhibiting his own infinite perfections in his works and in his word, we take little or no pains to learn his character ; while he discovers to sinners their lost state, and shows them the ample means of a restoration to the divine favor, these things are treated as unworthy of their attention. At the same time, we are assured that the Lord is a God of vengeance, and that he will punish the wicked. Why has not his arm been lifted up, why has not his sword been drawn against us ? It is because *he is gracious and merciful, slow to anger, and of great kindness.*

From a review of the past, we naturally turn to the prospect of the future. We look forward with expectation and hope. We fondly indulge the expectation that the coming year will bring less of the adversities of life than the past, that the blessings of Providence will be more liberally bestowed, that temptations and follies will have less influence upon our conduct, that we shall yield less to the seductions of vanity and sloth, that we shall do more for our own good, and for the good of our friends and our fellow-men. In contemplation of such a prospect, ere we are aware, there is an instinctive resolve of the mind, there is a secret engagement, that this shall be the case. For the quiet of conscience, for the sake of the comforts of hope, the mind resolves. Heaven witnesses these resolutions, places them instantly on long record, the tears of angels can never wash them

out. There is nothing improper in resolving, if it be done with a deliberate sense of the solemnity and the high responsibility of the transaction. But it ought ever to be performed as a religious act, in which God is virtually invoked to witness our engagements, and to accept of our vows. The ill success which we have experienced in maintaining our resolutions, is no valid objection against resolving again, where the subject of our engagement is a matter of plain duty. *Voto and pay unto the Lord your God.* One of President Edwards's Resolutions is, "Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be." The object of resolving is to make a present acknowledgment of our obligations to God, and by being subjected to the penalty of a vow to be more likely to perform our duty. In this view of the nature of voluntary engagements, our past failure in our resolutions, though it should make us diffident of our own strength, should never deter us from another attempt. When, therefore, we resolve, at the beginning of the year, if God will spare our lives and carry us through it, we will be more devoted to his service, more attentive to our duty, more watchful of our own hearts, more engaged for the cause of Christ, we should do this under the solemn impression of the immediate presence of God in which we stand, of our entire dependence on his gracious assistance, and of the prevailing intercession of our

holy Mediator, who knows our weakness and who ever sits at the right hand of his Father.— There is help in God. *Out of the mouth of babes and sucklings he has perfected praise.* He can make us, feeble and unworthy as we are, the happy instruments of advancing his glory. To the humble exertions of his people, he adds that aid which makes them effectual.

On such occasions as the commencement of a year, the events of Divine Providence which take place around us, particularly, those in which we are immediately concerned, demand our careful consideration. In reviewing the scenes of the past year, we see the liberal blessings of Heaven, which we have been invited to enjoy. Such a plentiful production of all the fruits of the earth, as in the year past, probably, none of us ever witnessed. Our stores are abundant, our garners are full. The blessings of peace and equal laws, have been so long enjoyed, that they almost cease to attract our notice ; although so small a portion of our fellow-men possess, in common with us, the same blessings. Our institutions of education, whereby the sources of literary and sacred instruction are laid open to every individual ; whereby our youth and children are taught the first principles of science, and the great truths of their moral being ; by the mercy of God, are continued to us, while similar institutions, in many other countries, are swept away by the besom of destruction. And these privileges are enjoyed by us in a degree, to an extent, which no other people ever have known.

This work of God's infinite wisdom is for his holy name's sake. The blessings of the gospel of salvation, the holy means by which sons and daughters will ever be brought to glory, of all the blessings of Divine Providence given us to enjoy, are the greatest. These we have in their fullest measure. The word of God is in our hands ; the measure of instruction we receive in early life enables us to read and understand its essential truths ; on every returning Sabbath the doors of the Lord's house open and invite us to the assembly of his people ; the venerable *ambassadors for Christ* bring to us the messages of heaven, and proclaim pardoning grace to the perishing transgressor. The church of God is established among us, and where this is, there is prayer, there is the presence of the holy Comforter, in the glorious communications of his grace. The blessing of a faithful ministry is one of the greatest which God ever gives to his church on earth.— The ministers of Christ, in this State, were never more numerous, they never were more harmonious in sentiment, never more sound in the faith, or more eminently possessed of ministerial qualifications, than at the present time. While we enjoy the laborious instruction and the faithful testimony of such witnesses for Christ, if the privilege be not wisely improved, we must be preparing for a very solemn account at the great day.

Notwithstanding all these privileges for divine instruction and improvement, the present aspects of religion among us are fearful and gloomy. The state

of things is such as has been, seldom, very seldom, witnessed. It is not a time for the rage of infidelity, it is not a season of prevailing errors, there is little contention about gospel doctrines, the strife of sects has mostly subsided, all are sunk in awful apathy. A fatal lethargy has seized the whole system, a universal stupidity prevails, a heedless indifference to the realities of eternity, that awful calm which designates the approach of an angry tempest. *Woe to them that are at ease in Zion.*—This is precisely our present state. On the hill of Zion, where the ark of God abides, where his holy presence dwells between the cherubim, we are all at ease. Ministers are at ease, professors are at ease, sinners are awfully at ease, crying to their own souls *Peace and safety.*—Let any one look over the preceding volumes of this Magazine. A few years since, there was scarcely a Number, which did not contain some animating account of a gracious work of Divine grace, in the awakening and conversion of sinners. Of late, we see, occasionally, a solitary instance of this kind, and these are from a distance. If we except one or two societies, in which there has been some little serious attention, there has not been an instance of a revival of religion in this State, in the past year.—Whither has the Divine Spirit fled? Wherefore is he withdrawn from us? Have we had our day, and, in this day, refused to know the things which belonged to our peace? No state of things is more deplorable respecting the interests of religion, than that in which a fatal opiate

seems to have been administered to all its friends, the watchman sleeps upon his post, and all are ready to say, *I shall have peace, though I walk in the imagination of mine heart.*

Hypocrisy and false religion are a tribute paid by wickedness to true religion. The religion of heaven makes such an imposing impression upon the consciences of men, that they are unable, generally, to disown its reality. But as the religion of the gospel promises no good to the selfish heart, or to the wicked life, the powers of the mind are put in requisition to devise some imitation which will dispel the fear of divine indignation, and leave a license to the indulgence of lust. The efforts of false religion and hypocrisy will ever be graduated by the actual prevalence of the love and obedience of divine truth; because it is the actual existence of religion, in its practical effects, that awes the profane, and alarms the consciences of the wicked.—When, therefore, we see the advocates of error at rest, when the sons of hypocrisy are scarcely to be found, when the cause of infidelity has few and feeble advocates, there is sufficient reason to conclude that the cause of truth is in a declining state. These effects are indubitable indications that the real friends of Christ are few, that those few have little life, that there is little zeal for God, that their lives bear no severe testimony against iniquity, that the stupid suffer very little from their admonitions, that the throne of grace is seldom assailed by their importunate supplications. When many knees bend in the closet,

when many tears of penitence and wrestling prayer water the pillow of the night, the Adversary is alarmed, and all the resources of wickedness are immediately summoned in opposition to truth. The Lord Jesus has assailed the dominion of the god of this world. When his friends relax their efforts, his foes rest at ease.—*This is our present state.* I would to God that a different view of the state of religion among us could justly be presented. But it is necessary that we should know the truth.

It is perhaps unnecessary to enquire into the causes which have led to this state of things. We may say in the general, *Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you.* In a few words concerning our duty upon this subject, there will be some suggestions of the probable causes which have induced the present interesting state of things.

In the first place, I call upon my fellow-sinners, to consider, to realize, that they are advancing, rapidly, to the bar of God; that they enjoy the highest gospel privileges, and that the woe denounced against Chorazin and Bethsaida will, inevitably, be theirs, unless they repent; that many of them have seen times of the special displays of the power and grace of God, and have refused his gracious invitation, when he has been calling many to his holy kingdom; that all of them have experienced times of the

special strivings of the Spirit of God upon their consciences, and that his *Spirit will not always strive with man*; that the longer they continue unreconciled to God, their prospect of ever getting into his kingdom is most rapidly diminishing. They are constantly shortening their probationary season; and every subsequent period of human life has a less prospect of divine influences than the period preceding. Yet still we hear the gospel call, still we enjoy the testimony of the ministers of Christ, still we are *prisoners of hope.*

I call upon professors of religion. These have *named the name of Christ.* To them, their fellow-men have a right to look, to them they will look, to know the real, practical excellency of that religion which they profess to love, and have vowed to honor. Their fidelity in the service of their Master, and their general example of life, will ever be the principal means of impressing upon their fellow-sinners the holiness and infinite importance of the religion of Jesus, or of fixing them in carnal ease and perishing security. It is in answer to their humble, importunate prayers, principally in secret, that the gracious influences of the divine Spirit will be poured out, for the revival of his church and the salvation of immortal sinners. My fellow-professors, we are all slumbering and sleeping, all around us is the stillness of midnight; but shortly the cry will resound, *Behold, the bride-groom cometh.* Are we prepared to meet the heavenly bride-groom?

I call upon the venerable servants of Christ who minister at the altar. To them has the Lord Jesus committed the high privilege of preaching to their fellow-men, *the unsearchable riches of Christ*. This is an office of the highest responsibility of any one held on earth. From their lips we hear the testimony of God; from their ministrations we receive the bread of life.— They expect to meet their hearers at the bar of God, where they will testify concerning their fidelity, and where their labors, will be reviewed by Him from whom they have received their commission. The humble ministers of the divine Nazarene will then be approved for their fidelity, and every soul, of whose salvation they have been instrumental, will be a gem of heavenly lustre in their eternal crown. How infinitely trifling is a little puff of fame, a little ephemeral distinction, a little property, a little temporal ease, when set in competition with the eternal salvation of sinners! *The kingdom of Heaven suffereth violence, and the violent take it by force*. In no case is this divine declaration more applicable, than to that of the labors of ministers respecting the spiritual interests of their hearers. The humble, laborious, persevering ministers of Christ, through grace, take heaven, by violence, and open a door for their diligent hearers to the mansions of glory.

We live in an eventful period. God is shaking the nations in his anger, he is shaking them in his love. The European nations which, for ages, have been the pillars of the great apostasy,

he scourges with a rod of iron. Yet he remembers his great mercy, and his holy promises to the Mediator, and is sending his Word, with its sacred institutions, to those who have long been destitute, uncovering the corruptions of idolatry, which has reigned uncontrolled for ages. The unparalleled exertions of the friends of truth, for the furtherance of these great objects, most evidently meets the approbation of Heaven, and will render the present a distinguished epoch in the history of the church, with all succeeding times. While these events are peculiarly animating to all the professed friends of Christ, we shall hope that this may not be a natural animation arising from the imposing character of these splendid scenes, but that which proceeds from a humble longing for the salvation of sinners, and a holy joy in the glory of the Redeemer. We shall not suffer our attention to be engaged by these interesting occurrences, to the neglect of the personal and private duties of every Christian. Few Christians can engage, profitably, in these great events, except by pecuniary contribution and prayer. That spirit of contrite, persevering prayer for the prosperity of Zion, which is necessarily connected with a life of humble obedience, self-denial and a faithful observance of the ordinary duties of life, is the most effectual aid which we can render the cause of our blessed Lord. We should not be misled by that visionary absurd benevolence, which would neglect the natural sphere of our exertions, for

distant scenes, in which our efforts can have very little effect. Amid these great events, which, in a peculiar manner, interest the feelings of the ministers of Christ, they cannot forget the spheres of their more eminent usefulness, in which God has been pleased to place them.— They will ever feel their first duties to be to their own souls, to their immediate connections, and to the little flocks with which they are connected by the most interesting ties. Christ's kingdom is one. The salvation of a soul, whether here or in India, is a gem in his eternal crown.— The strength of his kingdom, where his church now exists, is the only good ground of hope for the extensive progress of his gospel. The ministers of Christ, among us, will seek to maintain that harmony which so happily prevails among them, and will engage one another in greater zeal in the cause of their common Lord. And while they are endeavoring to promote a useful connection with their brethren and the churches abroad, they will not be unmindful of the ornaments of the Christian character, and of the true interests of the Redeemer's cause.—The death of their fellow-laborers in the vineyard will remind them of that solemn account which they will soon render at the bar of God. In the year past, it has pleased the great Head of the Church to remove four of the fathers from his church militant, to join, we hope, the everlasting song. The aged and pious Boardwell and Williston, the venerable Strong, the worthy

Olcott* for some years past unable to pursue his beloved work, could not continue by reason of death. The present year will, probably, summon some of their survivors to give an account of their stewardship.— Blessed be God that he continues to call other laborers into his vineyard, and supplies our destitute churches, with faithful witnesses for Christ. He is King in Zion, and blessed be his name.
N.

*An Historical View of the First
Planters of New-England.*

NO. IV.

(Continued from Vol. IV. p. 451.)

HAVING seen that the first settlement of New-England was an effect of religious persecution; having given a brief sketch of its progress in England, from the period of the reformation, to the migration of our forefathers from their native country; we will here make a little pause in our narration, and devote the present short number to a consideration of the general nature of religious persecution.

The true ground of persecution on account of religion is the enmity of the human heart to the righteousness of God. All true religion flows from God and partakes of his character.

* The Rev. Joel Boardwell, of Kent; the Rev. Noah Williston, of West-Haven; the Rev. Cyprian Strong, D. D. of Chatham; the Rev. Allen Olcott, of Farmington, late resident at Orford.

The true character of the human heart, in view of the holiness and purity of the Most High, is attested by an authority which could not err. *Now have they both seen and hated both me and my Father.* This being the case, persecution, which flows from enmity to righteousness, is congenial to the nature of the human heart. The image of the moral character of God is impressed upon his people. For, *if any man have not the Spirit of Christ, he is none of his.* This spirit of holiness, wherever it exists, whether in a greater or less degree, is the object of the dislike and hatred of the human heart. The operation of this principle in the course of persecution, seems to be after this manner. There is something in righteousness, so just, so reasonable, so excellent, so imposing, that the intellect, the conscience of all reasonable beings, always testify in its favor. When, therefore, the transgressor looks upon the friend of truth, he views him as possessing a valuable quality which he does not possess himself, and for not possessing it, he feels himself not only a loser but criminally guilty. Thus a spirit of selfishness and envy adds an acumen to his hatred of righteousness, and engages all the rage of the heart against the friends and servants of God.—The characters of the righteous are a constant and a severe reproof to the wicked. The integrity, the purity, and the benevolence, of the friends of truth, administer to the wicked a reproof, more impressive and severe, than the powers of language

ever can give. This silent testimony for righteousness, this overwhelming censure of vice, is, many times, too heavy for the wicked to bear. In such cases, the internal rage of the soul bursts forth into a flame of persecution. The citizen of Athens gave his vote for the banishment of Aristides, because he could not endure to hear him called *The Just*. If the light which glowed around the best man in the city were extinguished, his own vices would not appear in so deep a shade.

The earliest instance of persecution on record issued in the death of the second person that was born, by the hand of the first. An infallible commentator upon this transaction has clearly elucidated its nature. *And wherefore slew he him? Because his own works were evil, and his brother's righteous.* The pure character of the first martyr was the principal cause which inflamed the rage of his unrighteous brother. *If thou doest WELL shalt thou not be accepted?* This, he would not do. And to conceal the odium of his wickedness, he resolved to extinguish the pure flame that ascended from the altar of Abel's faith. As this was the first instance of persecution for righteousness' sake, so was it the pattern, and the true characteristic of all which have since taken place.

From the preceding remarks, it may be observed, that a spirit of persecution is a spirit of atheism. A fixed disapprobation of the moral character of Jehorah, a confirmed dislike of his holiness, is a real denial of

God. His holiness is essential to his character ; to disclaim the holiness of God, therefore, is atheism.

The character of God is discernible from his works and from the communications which he has made of himself, which are accessible by all men. This position is established by the testimony of inspiration. Of those *who hold the truth in unrighteousness*, the Apostle observes. Rom. i. 19, 20. *Because that which may be known of God, is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse.* If the character of God be exhibited in his works of creation, in the things that are made, so clearly as that men are without excuse for not glorifying him, and for being unthankful ; it is evident, that the existence and essential attributes of the Most High are clearly discernible from his works. The Evangelist John testifies concerning Christ, *That was the true light, which lighteth every man that cometh into the world.* It appears, therefore, that all men have before them, the evidence of the essential character of God, contained in his works, and that all men are enlightened, in some degree, by the light of Christ. This being the case, all the heathen, who deny the true God, who forsake Jehovah for the worship of false gods, are, virtually and practically, atheists. It has not been customary to affix this appellation upon the

devotees of Bel, Astarte, Osiris, Saturn, and Woden, as they did not deny the existence of invisible beings, whom they denominated gods. Yet, God has manifested himself to men, as we have seen, and he requires the sole acknowledgment of his creatures. The gods of the heathen are no gods, and the whole system of their mythology is a tacit confession that their gods are vanity. The characters which they give them, the attributes which they ascribe to their divinities, show that they despise them, as undeserving of fear or love. As, therefore, there is no God but the Lord, as he requires an undivided homage or none at all, and as he has given sufficient evidence of his existence, those who do not truly acknowledge him, are, verily, *without God* (in the original, *atheists*,) in the world.

From this practical atheism, this atheism of the heart, proceeds all persecution of true religion. As all true religion comes from God, and partakes of his character, the heart which is opposed to him, will hate his religion, wherever it may appear. Holiness is the same in its nature, whether it exist in God or in creatures. The view of it in either excites the hatred and enmity of an unholy heart. Thus the hearts of men are naturally prepared for the services of persecution, in afflicting and destroying the friends of holiness and truth.

Various are the means, which, through the good Providence of God, have prevented the malice of persecution from raging incessantly, against the cause of truth, in every period of time.

It has ever been most evident, that revealed religion has been better calculated to secure the tranquillity and promote the prosperity of *civil society*, than any system of policy or morals ever devised by human wisdom. All wise legislators, therefore, no less than the philanthropist and the moralist, have found it necessary to make it the basis, if not the leading feature of their respective systems. In the course of these numbers, we expect to show that the civil institutions communicated by God to Moses, have been the foundation of all the distinguished systems of legislation, in ancient and modern times. Thus, the incorporation of human institutions, to a certain degree, with divine truth, has operated as a protection of the friends of the righteousness of God. Another means, which has operated to restrain the unlimited rage of persecution, is the moral symmetry, the originality, and the unequalled excellency of the truths and the composition of the Holy Scriptures, which have ever commended themselves to all persons of discernment and taste in an irresistible manner. And though the heart may feel a painful repugnance to many of their doctrines, the conscience acknowledges their correctness, and the intellect cannot withhold the highest approbation.—But that which has been, perhaps, the most powerful cause of restraining the rage of persecution, is the great imperfection and deficiencies of the people of God in their duty.—The frequent fallings, and the habitual unfaithfulness of the visible friends of Christ, are a

constant relief to the consciences of the wicked. It is not *principle* but *practice*, that effectually harrows the feelings of a corrupt heart. Notwithstanding the novelty and the purity of the doctrines of Christ, it is most likely his enemies would never have put him to death, had it not been for the holiness of his life. His humble demeanor, his faithful obedience, his unostentatious benevolence, his steadfast testimony for God, were a satire and a reproof upon their principles and conduct, which they could not endure. That holiness of conduct, which continually reminded them that they deserved the wrath of God, was too much to be borne; his blood alone could remove the reproof and satiate their rage. The same is true of the long list of the faithful martyrs of truth. The corrupt court of Darius could not endure the presence of Daniel: because they could *find no occasion against him* except it were *concerning the law of his God*. He must therefore be destroyed. Stephen loved, taught, and practised the truths of Christ. Therefore, was he put to death. Marcus Aurelius hated the Christians, because their lives were more immaculate than any of the moralists of Rome, and because they would die with more composure, submission, and hope, than he could witness in his illustrious patriots or most devoted sycophants. In times of persecution, the Christian character is always the most brilliant. In times of quietness, the friends of Christ relax in their fidelity, and grow negligent in

duty, and their enemies rest at ease. If, in their characters, they cease to assail the fabric of wickedness, its defenders will leave them unmolested.

The early patriarchs and saints, and, in later times, the Jewish people, endured the sufferings of persecution from the rage of the wicked, who disowned the true God. At the rise of Christianity, the Roman Empire, which honored the divinities who were vanity and a lie, raised its persecuting arm against the cause of truth, and used every effort to effect its destruction. For several ages the blood of the martyrs flowed in streams and torrents.

Superstition and hypocrisy, when grafted upon true religion, when nothing of the truth remains but the name, are well prepared for the graceless work of persecution. By carrying on its front the name of the true God, conscience is quieted, while the heart is left free to exercise all its rage against his holiness and truth. Yea, the glare of names and profession, often dazzles the minds of men to such a degree, that they perceive not the motive by which they are actuated, and instead of the gratification of malice, they suppose it to be a zeal for God. Under the covert of such a delusion, the deepest atheistical rage takes a secure retreat, and is prepared for the execution of every wickedness. To such, the appeals of truth are ineffectual; satisfied with the name without the reality, they are deaf to its most solemn remonstrances. The Jews were once the people of God's gracious covenant. Abraham was their father, Moses was their

lawgiver, Samuel and the prophets were their ancestors. But previous to the advent of the Messiah, they had become deeply sunk in corruption and vice. The forms of their religion they retained, the names of their sacred things were often in their mouths, but the pure precepts and the practical truths of the divine commandment, they had corrupted, discarded, and destroyed. By their *traditions*, they had *made the commandment of God of none effect*. They had assumed the prerogative of Heaven and, by their own prescriptions, presumed to direct, vary, or annul, the precepts of God. Instead of submitting to the plain precepts of the God of Israel, they would subject his holy truth and his divine institutions to a conformity to their fancies, and to countenance the indulgence of all their corruptions. Thus, by discarding the high authority of Jehovah, they disowned the true God. They would acknowledge no God but such an one as is not the God of Heaven, and thus, in reality, they acknowledged none. When therefore the true God sent to them his only begotten Son, bringing with him all the credentials of Heaven, perfectly sustaining the divine character of his Father, teaching the doctrines of holiness, self-denial, and salvation by grace, they say at once, *Away with him*. They put him to death; and their rage against his followers has continued from that day to this.

The papal power was nominally Christian, but it became, at length, a great Apostate, the enemy of God, the enemy of righteousness. This apostate church

is accurately described by the apostle to the Thessalonians, as one *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.* In this character, the catholic power became truly atheistical. The catholic church assumed a prerogative, equal, perhaps superior to that of the Jews in their most corrupt state, of modifying, mutilating, and adding to the word of God. The prerogatives ascribed to their chief, some of them at least, were such as belong only to God. The doctrine of transubstantiation, which maintained that the elements of the eucharist, by the incantation of the administrator, were transformed into the body and blood of Christ, and that the bread should then be presented as a proper object of *adoration*, was a most palpable denial of God. A late eloquent writer* observes, "Popery naturally and necessarily conducts a nation into practical and speculative atheism." His judicious reasoning upon this position, I omit.—A careful consideration of the history of those times will convince any one, that, previous to the reformation, real atheism had overspread the most of the countries which were subject to the Romish See. We notice one fact, which has been well pronounced by competent judges, "an incontrovertible proof of the practical atheism of the times in which it took place." In the year 1477, an attempt was made, from motives of mere wickedness, to assassinate Lo-

renzo de Medici the head of the republic of Florence, the most polished state of Italy, which was, at that time, the most refined country in Europe. In this transaction, were associated the pope, a cardinal, an archbishop, and several other distinguished ecclesiastics. The assassination was performed in a church, at the time of the administration of the holy eucharist, at the very period of the elevation of the host, when the people bowed in adoration. Lorenzo escaped, but his brother Giuliano, whose death had also been determined by the assassins, fell by their ruffian hands. Lorenzo was at that time the most illustrious and the most useful character in Italy.*

The Romish church having assumed such a character, it naturally became a violent persecutor of the religion of Christ. From about the eleventh century to the time of the reformation, the persecutions of this Anti-christian power were numerous and cruel. The people of God *had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment, and death.*

The period of the reformation, one of the most interesting epochs in the history of the church, was undoubtedly distinguished with the special effusions of the Spirit of God, as has been observed by President Edwards in his History of Redemption, and with a very great increase of true religion in the visible church of Christ. This observation, however, applies

* See Roscoe's Life of Lorenzo de Medici and Universal History, Vol. XXXIII.

* Bristed.

more particularly to Germany and the countries on the continent which adopted the reformation, where it was effected, principally, by the undaunted efforts of the zealous friends of truth. In England, the cause of the reformation was first espoused by the government, and, primarily, from political views. Though there was, undoubtedly, a progressive and a great increase of vital religion, in the nation, from this time, this increase was slow and gradual. It was therefore a long period, before there was any great change in public sentiment upon the subject of religion. That change of public sentiment, which was effected in many of the continental states, by the concussions of the reformation, in a short period, in England, was left to the ordinary course of events, and was not effected in less than a century. Thus, although the principles of the reformation were adopted by the state, vital religion continued subject to public obloquy; and the propriety of punishing Non-Conformity could not be eradicated from the public mind. From these causes, proceeded the severe persecutions to which the Puritans were continually subjected, from the time of their first rise, soon after the reformation, till after the period in which some of them emigrated to America, and laid the foundation of the states and churches of New-England.

As persecution has ever been the great means in the hand of the Most High of separating the gold of his church from the dross; so the sufferings of our fathers produced in them an example of humility, of fidelity

to the truth, of unconquerable zeal for God, of unchanging attachment to the interests of Zion, of labor and suffering for the advancement of these interests; which is a legacy, bequeathed to their posterity, of inestimable value, which will be celebrated to the remotest periods of the church, and which will finally raise these sons of renown to elevated seats in endless glory.

O.

(To be continued.)

God urges Sinners to accept his offers of Mercy, by the great motives of Happiness and Misery.

GOD knows the true interest of sinners and is sincerely concerned to promote it, both in time and eternity. In tender compassion he has given his Son to die for them, that they may live. And after he has provided a Saviour, he urges them by the most proper motives to accept the salvation, which he graciously offers in his name. Yea, he condescends to reason with them, in order to persuade them to consult their own personal interest, as rational and immortal creatures. In various parts of the holy Scriptures, God places before sinners the endless happiness of heaven, and the endless misery of hell, and urges them by these great motives to accept his offers of mercy.—In attending to this subject,

I. I would show that God does offer mercy to *sinners*. This some deny, and maintain that all offers of mercy are made

to the penitent, and none to the impenitent. But if we examine either the Old or New Testament, we shall find offers of mercy to those who never accepted them, and who remained impenitent and unbelieving till their space of repentance and day of grace expired. The apostle tells us that the Israelites, who perished in the wilderness, rejected the offers of the gospel. "For unto us was *the gospel preached*, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." The gospel offered them mercy, but they despised and rejected it. Solomon represents divine wisdom, which is generally supposed to personate Christ, as making free and universal invitations to sinners, who are pursuing the path of the destroyer. "Doth not wisdom cry? and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and ye fools, beye of an understanding heart." By the prophet Isaiah, God repeatedly invites sinners to accept of pardoning mercy. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And in the same prophecy he says again, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, ye, buy and eat; yea, come, buy wine and milk without

money and without price. Incline your ear and come unto me; hear, and your soul shall live." We also find Christ himself freely offering spiritual and eternal blessings to the impenitent and unbelieving. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." And when he sent his apostles to preach the gospel, he commanded them *to make the offer of salvation to all* in every house and city into which they entered, whether they would receive or reject it. Indeed nothing is plainer from the whole current of scripture, than that God offers salvation to sinners. This he has done ever since the first apostacy unto the present day. And it has been the general practice of prophets, priests, apostles and ministers to exhibit the offers of mercy to all to whom they preached the gospel. Nor can the gospel be fully and faithfully preached without exhibiting God's gracious invitations to sinners of all ages, characters and conditions, to accept of salvation through the mediation of the divine Redeemer. God represents himself in the gracious attitude of calling to sinners while they are refusing, and of stretching out his hand to them, while they are disregarding. I would now show,

II. That God urges sinners to accept the mercy which he offers them, by the great motives of happiness and misery. These motives he addresses to every sinner by Solomon, when he says, "If thou be wise, thou shalt be wise for thyself; but

if thou scornest thou alone shalt bear it." This is the common language of God to sinners from the beginning to the end of the Bible. I will recite a few pertinent and striking passages. In the eleventh chapter of Deuteronomy, Moses says to the people whom he had conducted out of Egypt, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God." In the thirtieth chapter he says again to the same people, "I call heaven and earth to record this day against you, that I have set before you *life and death, blessing and cursing*: therefore choose life, that both thou and thy seed may live." And Moses commanded the twelve tribes, after they had passed over Jordan, to divide equally, and half stand upon mount Gerizim, and half on mount Ebal; and commanded the Levites, while the twelve tribes were in this solemn situation, to read both the blessings promised to obedience, and the curses denounced to disobedience, that all Israel might choose the Lord to be their God, upon the pain of his everlasting displeasure, if they rejected him. Long after this, God directed Isaiah to tender his mercy to his people under the same awful sanctions. "Say ye to the righteous that it shall be well with them: for they shall eat the fruit of their doings. Wo unto the wicked; it shall be ill with him: for the reward of his hands shall be

given him." Christ urged men to receive the gospel by the great motives of future happiness and misery. And in the commission he gave the apostles to preach the gospel to every creature, he commanded them to say—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." A multitude of passages of this import might easily be adduced; but enough have been recited to make it appear that God does urge sinners to accept the mercy he offers to them, by the great motives of happiness and misery. These are indeed great motives; because the happiness promised and the misery threatened are both exceedingly great. They are as great in degree and duration as they can be; for the happiness promised to him that accepts of mercy is eternal life; and the misery threatened to him that rejects mercy is eternal death. God promises every one, who accepts the offer of mercy, all the good which he is capable of enjoying through the boundless ages of eternity. He promises to give every penitent believer a place in his heavenly kingdom, and to make him as holy and happy as his nature will admit. Or in other words, he promises to bestow as much of the whole happiness of the universe upon him, as he is capable of enjoying. This is justly called "an exceeding and eternal weight of glory." But on the other hand, he threatens the unholy and the unbelieving with eternal death, which comprises complete and endless misery. He threatens to pour

out the vials of his wrath, without mixture and without end upon every soul of man, who dies in his sins. Our Saviour has set the portion of the righteous and of the wicked in the most awful contrast in the twenty-fifth chapter of Matthew. He says—"The wicked shall go away into everlasting punishment; but the righteous into life eternal." These greatest of all motives God places before sinners to urge them to accept the offers of mercy. It now remains to show,

III. Why God urges these motives upon sinners for such a purpose. This is the most difficult part of our subject to set in a clear and consistent light. It appears plain from what has been said already, that God does urge sinners to accept of his mercy, by the great and everlasting motives, which are drawn from a future and eternal state of rewards and punishments. But many find a difficulty in accounting for this part of the divine conduct. God certainly knows, that sinners are altogether selfish, and have no regard to his glory, or to the general good of the universe. They are so entirely attached to their private, separate, personal happiness, that they prefer it to any scheme which has the good of others for its object. They are not willing to give up their temporal good for the temporal good of others; and much less are they willing to lose this life, that they may find it, in the only way which the gospel reveals. The gospel is the most disinterested, benevolent scheme, that ever was devised. It is founded in the most per-

fect, disinterested benevolence of the Deity. It is a scheme perfectly calculated, in its nature and operation, to promote the highest possible good of the universe, at the expense of the endless misery of multitudes of intelligent and immortal creatures. None therefore can heartily embrace the gospel upon selfish considerations. A holy, benevolent heart is absolutely necessary to prepare any sinner to accept of that mercy, which God offers to him in the gospel. And God knows that every sinner is totally destitute of the least degree of true holiness, or disinterested affection. Why, then, does he urge sinners to embrace a benevolent gospel, which they perfectly hate, and which no selfish motives will have the least tendency to make them love? If they regard eternal life, or dread eternal misery, only on selfish principles, this will not prepare them in the least degree to embrace the self-denying terms of the gospel. So that the motives of happiness and misery, which God places before sinners must either have no effect on their hearts, or else make them more strongly opposed to the gospel. Hence the question still returns, Why does God urge the eternal interests of sinners to persuade them to embrace a perfectly holy and benevolent gospel? It is always necessary to make a difficulty appear, in order to remove it. But perhaps, after all that shall be said, some may imagine the difficulty is not removed. We shall, however, attempt to show why God urges the motives of eternal life

and eternal death upon sinners, to persuade them to embrace the offer of mercy made in the gospel.

1. God urges sinners to embrace the offer of life, by motives of their own future happiness, because he really *desires* their highest good. He knows the nature and worth of their souls, and the importance of their eternal interests. He knows how much happiness they are capable of enjoying, and how much misery they are capable of suffering, in a future and eternal state. And he feels an infinitely tender and compassionate concern for their everlasting welfare. His heart is deeply affected in a view of their making an unwise choice, and destroying themselves for ever. He knows, if they reject life and choose death he must pour out the full vials of his wrath upon them for ever, which is in its own nature infinitely contrary to his benevolent feelings towards them. Hence he addresses the sinners in Zion in this melting language, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? mine heart is turned within me; my repentings are kindled together." Now if God feels such tenderness and concern for the good of sinners, he must be disposed to expostulate with them, and urge them by the great motives of eternity, to make a wise choice and accept the great salvation, which he has provided for them and tenders to them in his word. It must be highly proper that sinners should know how their ho-

ly and offended sovereign feels towards them. And though the motives he exhibits to their view should totally fail of persuading them to secure their eternal felicity, yet they will answer the valuable purpose of demonstrating his good will towards them. To use the infinitely weighty motives of their own eternal happiness and misery, to persuade them to escape the damnation of hell and secure the blessedness of Heaven, must give them the highest possible evidence of his regard for their eternal good. And this is one good reason for his setting life and death before them, and urging them by all the weight of their eternal interests to choose life.

2. God urges sinners to embrace the offers of life, which he makes them, by the motives of eternity, because they are proper motives to be set before rational and moral beings in their situation. Though they are totally selfish, yet they are capable of seeing the propriety and feeling the obligation of securing their eternal happiness, in a way which is disinterested and benevolent. They are capable of seeing and feeling, that they ought to have a benevolent, and not a selfish regard to their own interest both in time and eternity. When, therefore, God urges their own eternal happiness and misery, as powerful motives to persuade them to choose life and avoid death, they are capable of seeing and feeling their obligations to comply with the motives in a benevolent, and not in a selfish manner. For these are proper, and just, and power-

ful motives to that very benevolence, which is necessary to approve of the benevolent scheme of salvation through the redemption of Christ. And were they truly benevolent, the motives which God urges upon them would appear infinitely weighty and important. Their not being benevolent is no reason why God should not exhibit proper motives to benevolence. Though they are selfish and regard their own interests in time and eternity in a selfish manner; yet they ought to regard them as God regards them, in a benevolent manner. And when God exhibits these motives before them, he uses the most proper means to excite their benevolence and not their selfishness. If these motives do excite their selfishness, God is not answerable for it, but they themselves. They exercise wrong affections, in view of right motives. God offers them mercy on the terms of the gospel, and urges them to accept the offer by the motives of their eternal happiness on the one hand, and their eternal misery on the other, and they ought to be influenced by these motives in a benevolent manner. Though their selfishness may render these motives ineffectual, yet it does not render them improper for God to urge upon their reason and conscience. God sees their danger, and urges the proper motives to induce them to escape it. He treats them as rational and moral beings ought to be treated. He urges proper and powerful motives, which they ought to feel and to regard in a benevolent manner, though they are altogether

selfish. This shews, that God does not urge them to selfishness, but benevolence, which would effectually secure their eternal happiness.

3. God urges sinners to embrace the gospel, by the motives of their own eternal happiness and misery, because they will serve to render them inexcusable, if they reject the gospel. Though sinners are totally selfish, yet they are capable of seeing, that it is their indispensable duty to consult their own eternal good, and that since a way is provided and pointed out, in which they may secure the salvation of their immortal souls, they have no right to reject that way, and destroy their souls for ever. God's holding up such reasons as bind their consciences to accept salvation will, if they reject the offers of life, render them entirely inexcusable. They must for ever condemn themselves, if in view of eternal happiness and misery, they choose death rather than life. And God tells them, this is one end he has to answer, by urging the great motives of eternity upon them. He says, "I call heaven and earth to record against you, that I have set before you life and death; and urged you to choose life." Nothing can be better adapted to fasten the blame and guilt of rejecting the gospel upon finally impenitent sinners, than God's setting life and death, and urging them by these alluring and alarming motives, to choose life and enjoy eternal blessedness. So then notwithstanding sinners are entirely *selfish*, and God knows the motives of eternity will not move

them to act a wise and becoming part, yet he has an important end to answer by setting life and death before them. And that is, to render them totally inexcusable in the view of heaven and earth, and in the sight of their own consciences. Besides,

4. Though God knows the great motives of eternity will not make sinners willing to embrace the gospel offers; yet he knows they will prepare them to see his sovereign grace, in making them willing, in the day of his power. The more clearly God makes sinners see and feel that their eternal happiness, or misery, depends upon their wisely choosing life, while they are utterly opposed to it, the more he prepares them to see his sovereign power in changing their hearts by his special grace. It is only in the view of danger, that sinners are either awakened, or convinced. They would be perfectly secure, did not God hold up before their eyes the danger of losing their own souls and plunging themselves into remediless destruction. But it is necessary that they should be effectually alarmed, and realize their guilty and perishing condition, to see their need of God's operation on their hearts, and to acknowledge his grace, if he calls them out of darkness into his marvellous light. Thus God urges sinners to accept of his gracious offers, to manifest his feelings towards them, to treat them according to their nature and condition, to render them inexcusable if they reject his offers, and to display his

grace, if he makes them vessels of mercy.

From the preceding observations respecting the motives that God urges upon sinners, one great objection against the gospel appears entirely groundless. Lord Shaftsbury, and after him many other Infidels have objected against the gospel, because it urges men to duty, by the consideration of eternal rewards and punishments. This, they say, renders the gospel both inconsistent and absurd. They say it is inconsistent because it teaches a disinterested religion, and yet causes sinners to embrace this religion by selfish motives. But this is a false account of the motives that are urged upon sinners from the consideration of their own eternal happiness and misery. They also say the gospel is absurd, because it really serves to promote a selfish religion, which cannot be from God. But, if what has been said be true, the gospel not only teaches, but tends to promote a disinterested religion. The rewards and punishments proposed are proper motives to disinterested benevolence. Accordingly they, who have most thoroughly understood and most cordially embraced the gospel, have been the most benevolent in their affections and conduct. Hence the gospel is neither inconsistent nor absurd in urging sinners to accept the offers of mercy, by the great motives of eternal happiness and misery.

Remarks on the phrase gave up the ghost, from Clarke's Commentary on the Bible, a new work now publishing in London, and re-publishing in this country.

THEN *Abraham gave up the ghost.* The original word signifies *to pant for breath, to expire, to cease from breathing*; and here, and wherever the original word is used, the simple term *expired* would be the proper expression. In our translation, this expression *giving or yielding up the ghost*, occurs Genesis xxv. 8, 17. xxxv. 29. xlix. 33. Job iii. 11. x. 18. xi. 20. xiii. 19. xiv. 10. Lament. i. 19. in all of which places the original word is the same, and means *to expire*. The expression occurs also, in our translation, Jerem. xv. 9. but there the original is different and means *she breathed out her soul*. As *giving up the spirit, ghost, or soul*, is an act not proper to man, though *commending it to God*, in our last moments, is both an act of faith and piety; and as *giving up the ghost*, i. e. *dismissing his spirit* from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case. *No man, says Christ, taketh it my life, from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth the Father love me, because I lay down my life that I might take it again*, John x. 17, 18. Hence we rightly translate Matt. xxvii.

50. *he yielded up the ghost*; i. e. *he dismissed his spirit*. The Evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in the same way, *he delivered up his spirit*. We translate Mark xv. 37. and Luke xxiii. 46. *he gave up the ghost*, but not correctly, because the word in both these places is very different; it means simply, *he breathed his last or expired*; though in the latter place, Luke xxiii. 46. there is an equivalent expression—*O Father, into thy hands I commit my spirit*; i. e. *I place my soul in thy hand*: proving that the act was *his own*; that no man could take his life away from him; that he did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act*. Thus HE LAID DOWN *his life for the sheep*. Of Ananias and Sapphira, Acts v. 5, 10. and of Herod, Acts xii. 23. our translation says, *they gave up the ghost*; but the original word in both places simply means *to breathe out, to expire or die*; but in no case, either by the Septuagint in the old, or any of the sacred writers in the New Testament, is the phrase, *he dismissed his spirit or delivered up his spirit*, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c. *breathed their last*; Ananias, Sapphira, and Herod, *expired*; but none, Jesus Christ excepted, *gave up the ghost, dismissed, or delivered up his own spirit*, and was consequently *free among the dead*.

AN ADDRESS on the subject of Missions, from the Trustees of the Missionary Society of Connecticut to the Ministers and people of the State, together with an Abstract of missionary labor performed under their direction in the year 1811.—To which is subjoined, a Statement of the Funds of the Society, and a list of Books sent to the new Settlements.

‘**A**LL power is given unto me in heaven and in earth,’ said Jesus to his apostles, when he was about to give them his last commission, before he returned to heaven. He added the solemn charge, ‘Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and their encouragement, lo, I am with you, alway even unto the end of the world. The commission was executed with a fidelity and perseverance, which the Spirit of God alone could impart. And a glorious success attended their labors, which the presence of Jesus alone could produce. In a short time these heralds of the Saviour visited many nations in darkness, in the region and shadow of death, and enlightened them with the glorious light of the gospel. With confidence in the promise and support of Christ, the apostles went forth to conquer the prejudices and to correct the delusions of the world. They saw with joy the conquests of truth over the prejudices of men, and the liberation of multitudes from the most awful and enslaving delusions.

The commission and promise which were given to the apostles have been continued and acknowledged until the present time. The spirit which animated them in their labors of love, has moved the disciples of Christ in various ages, and enabled them to bear along the light, in triumph over the works of darkness.

To men of reflection, even though their observation be confined to the societies which limit their personal intercourse, it is evident that the gospel is an inestimable blessing of God, and is successful by divine influence. But to him who *extends* his views, to an *enlarged mind*, which recollects the emancipation of men by the gospel in former ages, and compares our condition with those who are yet deluded and devoured by idolatry, how glorious this evidence! While such a man is constrained to exclaim, ‘Blessed is the people that know the joyful sound,’ he cannot fail to add, ‘Send out thy light and thy truth, O Lord, and let the earth be filled with thy glory!’

While Christians in various parts of the world are using their efforts to spread the gospel among the different nations dwelling in the darkened corners of the earth, filled with the habitations of cruelty, God is pleased graciously to remember the peculiar condition of our relatives and friends in our destitute settlements. He has awakened the attention and opened the hearts and hands of many to pity and to assist them. Societies have been formed

and donations and contributions made to send them the gospel. The people of this State, under a sense of the high privileges they enjoy, have *distinguished* themselves in this charity. And they have often been refreshed with the tidings of great good which has attended their liberality. The annual Narratives of missionary services, that have been furnished by the Trustees of the Missionary Society of Connecticut, have presented the greatest encouragements to perseverance in this way of well doing. It is with great satisfaction that the Trustees are able to present the friends of Zion with a thirteenth Narrative, full of the most animating information.

The fields which have enjoyed the labors of the missionaries employed by the Connecticut Missionary Society are the northern parts of Vermont; the western parts of New York; the northern and western parts of Pennsylvania, the State of Ohio, and particularly that part of it called New Connecticut. Some places, formerly favored with missionaries, and which plead for help, have necessarily been left without assistance, because the funds of the Society are inadequate at present: other places, for the same reason, have received but little aid, although the people were distressed when they heard that probably they should no more be refreshed by the preaching of missionaries. We trust the Lord, who hath the hearts of all men and their treasures at his disposal, will yet remember them.

The missionaries who have labored in the State of Vermont, since the communications contained in our last Narrative, are the Rev. Messrs John Denison, Jonathan Hovey, Salmon King, David H. Williston, Simeon Parmele, James Parker and Mr. Asahel Gaylord. The accounts which they give of the value of missionary labor to the country, and the gratitude of the people for this charity, are highly pleasing.

Mr. Hovey spent about sixteen weeks in his mission, preached usually every day, and in the evening when people could be convened, and revisited places before his return. He observed an evident alteration in many places which he visited a second time. The people were more regular in their attendance, more ready to hear, and more impressed with divine truth. 'Most towns which I have revisited, observes he, 'have experienced the special influences of the Spirit. The convincing, converting and comforting influences of the Spirit have never been so generally experienced in these parts as at this day. For Missionary Societies and for God's blessing on missionary labors, prayers are daily increasing.'

Mr. Williston performed a mission of about sixteen weeks in the north parts of Vermont. Respecting the religious state of the country, he observes, there is in general a melancholy diversity of sentiment; and religious instruction in schools is sadly neglected. It refreshed his soul to enter fields formerly visited by missionaries, because the fruits of their labor appeared. As to special attention, says he, 'I have found but little except

‘in two or three instances. At Holland there have been some sprinklings of grace within six or eight months past. At Coventry there has been a considerable shower, and a goodly number have manifested their readiness to come over to the Lord’s side. Not long since a church was formed in that place by Dr. Payson of Rindge, N. Hampshire, and is in a flourishing state. In Hardwick there has been a glorious shower. Fifty have been added to the congregational church in that place within a few months. The Rev. Mr. Parker, who was lately on a mission from the Connecticut Society has evidently been the principal instrument which an infinitely good God has made use of in carrying on the work. Great numbers of young people are among the hopeful converts.’ Mr. W. was reappointed, and it is supposed is now laboring in the same field.

Mr. Parmele labored in the northern parts of the state of Vermont and spent four months in the service. Respecting his labor he observes, ‘It has been my intention to keep constantly in view your charge, and so to manage my life and labors that your institution should not suffer, and more that I might not offend Him whose eyes will not behold sin with approbation. I frequently parted with sinners under serious impressions, and have since been informed that some have found the Lord. I have had the pleasing satisfaction to behold an increasing attention in every place which I visited. Frequently when I first entered a place, it was difficult to collect a number sufficient to make a decent assembly; but during my stay the numbers increased and their attention became more fixed. And when parting, it was often like the parting of the disciples when they expected to meet no more.’ The particulars in his journal are refreshing to the soul. Such was the engagedness to hear in some places that many travelled on foot the distance of ten miles to attend worship. Some who had blinded and quieted themselves with the fascinating and pernicious delusion of universalism were undeceived. Profligates were reclaimed, and the careless and secure awakened. Such was the presence of God with his word on one occasion that after sermon a profligate arose and, under deep convictions of his guilt and vileness, confessed his sins, promised reformation, and begged the prayers of others in his behalf that he might obtain mercy and forgiveness of God. On another occasion, one who had his attention awakened gave, *in private conversation*, an account of his past life. The account, says Mr. P. was frequently interrupted with sighs. It was interesting, it was affecting. He had been favored from a child with the influences of the Spirit striving with him; but had resisted those influences and hardened himself. He had been moral in the view of the world, but was sensible that his heart was not changed. He well understood the doctrines of scripture, but did not possess the love of truth. Thus he had continued, and now he supposed his day of grace was over. ‘He expressed himself on the subject with such solemnity,’ saith M. P. ‘that it was enough to burst a heart of

'stone.' It was painful for him to review his life, but he was willing to do it that his case might be a warning to others. 'Take my case,' said he, 'and lay it before the youth and publish it to the world, that no one may delay till mercy is no more.'

In the same quarter M. Denison labored for the term of four months. 'My labors,' says he, in his journal, 'have been confined entirely to the state of Vermont; and principally to the counties of Chittenden and Franklin. In all places I have been received with the utmost kindness and hospitality, and in some instances with that pious gratitude which shows, that at least in a measure, some appreciate the infinite blessings of the gospel.' Opposition to the gospel and to missionary institutions dies away before the efforts of that benevolence which ceases not to send them the gospel at the expense of much labor and comfort.

Mr. King, who has labored eight weeks in the north east part of Vermont, confirms the interesting account of revivals in that quarter, which has been given from Mr. Williston's journal—'The Lord,' says he, 'hath done wonders in these parts for the year past. Never did I see a more wonderful display of divine grace. The aged, and youth, and children have been the subjects of this work.' He laments the scarcity of missionaries in a region where missionary labor is so greatly needed. 'Never,' says he, 'was there more need of missionaries in this part.'

The Rev. James Parker and Mr. Asahel Gaylord received commissions last summer to itinerate as missionaries in the north western part of Vermont, and the northern part of New-York, west of Lake Champlain. No account of their services has yet been received.

The fields of missions in the western parts of the state of New-York, and in the northern parts of Pennsylvania, have been improved by the Rev. Messrs. John Spencer, Joel T. Benedict, Joseph Avery, Ebenezer Kingsbury, Oliver Ayer, George Colton, Israel Brainerd, Mr. Henry Frost, and Mr. John F. Bliss.

The labors of Mr. Spencer have been confined principally to the Holland purchase, in the state of New-York. From October, 1810, to July, 1811, he had travelled above sixteen hundred miles in the service of the Society, and observes that the attention of the people to the gospel is increasing. In some places the saving influences of the Spirit are manifest, and in many error is losing ground.

Mr. Benedict labored in the counties of Delaware, Broome, and Chenango. In going about to build up the waste places, to strengthen the weak, to reclaim the wandering, to comfort mourners, he met with great encouragement and success. In several places which he visited, there is more or less of a special attention to divine things. In Aguaga, and Cole settlement in Broome county, and in Meridith in Delaware county, the religious attention has been great. There is a pressing want of missionaries in these counties. 'Three stated missionaries could not perform

‘the labor required,’ observes Mr. B. And viewing the effects produced by missions in that quarter, he says, ‘The immense good that has been done by missionary labors in the western settlements is incalculable.’ And the people appeared deeply sensible of it; many expressed their thanks to the Missionary Society, with tears for the assistance they had received, and begged that their wants might still be had in remembrance with the Society. Mr. B. is now laboring in the same field.

Mr. Avery was out on his mission between eight and nine months. He visited much from house to house, to enquire into the condition of the community as to religion, to establish and comfort Christians, and to awaken the careless. His reception was uniformly cordial, and the attention of the people solemn.—Pursuant to another appointment Mr. A. is now performing service in the same tract of country.

Mr. Kingsbury labored formerly under the direction of the Missionary Society, in the state of Vermont; he is now employed in Luzerne county, in Pennsylvania. It has been his happiness to see the gracious goings of the Lord in that wilderness. In many places he found a solemn attention and some precious gatherings. Corruption and error have received a check, and, under the standard raised by the Lord the Spirit, truth prevails. In this season of God’s presence and grace the eyes of the people are directed to the Missionary Society with gratitude for the aid afforded them, and with desires that they may not be forgotten.—Mr. K. spent about four months on his mission and travelled 800 miles.

Mr. Ayer commenced a tour of missionary labor in the month of September, in the Holland purchase, state of New-York. He had spent only a few weeks when his last communication was received. His labor was crowned with a blessing in the short time he spent on his mission. Some who had grown old in error were reclaimed by divine grace. He was received with hospitality and kindness every where.

Mr. Colton is in Wayne county, Pennsylvania. By a communication lately received from him, it appears that his labor is faithfully bestowed on the destitute settlements recommended to his attention, and he visits them as often as his engagement with the people of his charge will admit.

A journal of Mr. Brainerd’s labors was received after this Narrative was written. A particular account of his services will be given next year.

Mr. Frost, a candidate of New-Haven, commenced his tour of missionary service in March, 1811, and continued sixteen weeks. He labored in Camden and around Lake Ontario. ‘During the discharge of my commission,’ says he, ‘I did not meet with one instance of extraordinary awakening, or with any place or neighborhood where there was an extraordinary attention to religion.’ Missionary labor in that field is much needed. The people are wasted by error and lukewarmness.

Mr. John F. Bliss is now employed, it is supposed, in the Holland Purchase.

In the state of Ohio, in Granville and its vicinity, south west of New-Connecticut, the Trustees have in their service a part of the time, the Rev. Timothy Harris. In the course of a year closing with the beginning of August, 1811, he spent in the region appointed him, thirteen weeks. Such is the destitute condition of the country he visited, that they very rarely heard a regular sermon, and lived in the total neglect of the Sabbath. In one settlement he was credibly informed that in three years a regular assembly for worship, attended with a regular sermon, had not been known in the place. Irreligion and vice, which accompanies it, were growing. Some, however, like Lot in Sodom, were preserved to bear witness for the truth. These were thankful to find that there was a prospect of receiving assistance from the Missionary Society, and intreated that some might come over and help them.

In New-Connecticut and the country adjacent, the Trustees have in their employ, the Rev. Messrs. Nathan B. Derrow, Jonathan Lesslie, Joshua Beer, James Boyd, Abraham Scott, Thomas Barr, John Field, Giles H. Cowles, and John Seward.

Mr. Derrow labored in the service of the Trustees for the year past ending with the month of June, about five months. He preached as often as opportunities offered, and went about publishing the gospel, reproving error, and strengthening the weak. Although iniquity and error rage in the wilderness which he visited, many are found who are faithful witnesses for the truth, and the presence of God in reviving the attention of men to divine things, is manifested. He organized a number of churches, and encouraged the few who were waiting for assistance.

Mr. Lesslie has labored in the service of the Society better than three months. The people are making exertions to form themselves into ecclesiastical societies, and, according to their ability, to furnish themselves with the gospel ministry. In some places, the religious state of the people is promising, some have had their attention to divine things much excited.

The last communication received from Mr. Beer was dated February, 1811. In the course of a year he spent nine months in the service of the Society, preached daily when opportunities offered, and often in the evening. Although the success attending missionary labor is not so great as is desired, yet enough is afforded, to encourage the exertions of the friends of religion and to call for redoubled efforts.

Mr. Boyd in his tour visited principally the settlements in New Connecticut which have no organized churches in them. He found them anxious for themselves, and desirous to make provision for the stated ministry of the word, part of the time. The attention of people was excited on the subject, and many who appeared stupid before became engaged, by hearing the word from the lips of missionaries.

Mr. Scott labored in the service of the Society sixteen weeks in the course of the year ending with October last.— ‘With respect to the state of religion at present in the country,’ says Mr. S. ‘people generally give their attendance on the preaching of the gospel, when circumstances admit, especially on the Sabbath. Usually their attendance is decent and orderly, and in general there is great apparent attention under preaching. In some places there is considerable solemnity and some instances of serious impressions. There are some I trust hungering and thirsting for the bread and water of life. In almost every place which I have visited, the people have solicited me to visit them as much as possible.’ Mr. S. was generally received with hospitality and friendship, and the people usually expressed their desire to enjoy the blessings of the gospel.

The labors of Mr. Barr have been blessed with success in the town of Euclid, the place in which he is ordained. The number of families in his society is only twenty-two, their advantages for instruction have been very small, and they were deplorably sunk in ignorance and error. They are now solemn and engaged about religion. Numbers have joined themselves to the Lord, and many make it their business to search for the truth. The change in that part of the wilderness is so great, and the attention to religion so earnest, that Christians feel themselves called to acknowledge the hand of the Lord with gratitude, and praise him for his wonderful works. God carries on his work, although errors and enmity oppose. With respect to the Reserve in general, Mr. B. observes, that missionary labor has been attended with very salutary effects. Christians scattered about in corners, to whom the word of the Lord is precious, have been revived and strengthened, backsliders have been reclaimed, sinners have been awakened and spiritually enlightened, and churches have been formed in a number of places.

Mr. Field commenced his missionary tour last winter, having been previously ordained by an Association in Massachusetts. His labor has been more extended over the Reserve than that of others on account of his desire to enlarge his knowledge of the country. Although he found multitudes in a stupid and hardened state, giving themselves up to irreligion and vice, in many places he found some who were uncommonly engaged about religion, and some places were favored with the influences of the spirit in a great degree.

Mr. Cowles moved his family into New Connecticut in the month of June last, and was installed in Austinburgh on the 25th of September. On the 14th of September he had labored some in the service of the Society, and made arrangements for future missionary operations to the best advantage. His account of the state of the country and the necessitous condition of the people agrees with those of the other missionaries. They need and desire assistance.

In September the Rev John Seward was ordained by Hartford

North Consociation, and immediately entered on a mission to New Connecticut, pursuant to an appointment of the Trustees.

From the above Narrative it appears, that in the course of the year past, twenty-six missionaries have been employed by the Connecticut Missionary Society. The most of them are partially supported by societies of which they have the pastoral care.

It is a peculiar consolation to the Trustees to see the great good which has been effected by missions in our new western and northern countries. Societies have been formed, and are still forming, which endeavor to use their feeble efforts for the support of the gospel according to their abilities. But these societies stand in great need of assistance to encourage them. Those which have been so far nursed by the Missionary Society, as to be able to procure stated preaching for part of the time, manifest a laudable zeal in their exertions; but without the fostering care of this Society they must despond, and all their promising prospects, brightening before them, must become dark and gloomy. Those places which have been visited with the outpourings of the Spirit, now inhabited by many hungering and thirsting for the bread and water of life, yet too feeble to support the gospel without missionary aid, must be left to languish and mourn, unless the unwearied hand of charity continue to assist them. Many beginning to reap the advantages of missionary labor, without the continuance of that labor, must again see the wicked triumph in the spread of error and vice. And those places which have heard of the order of the gospel established in different parts of the wilderness, through God's blessing, on the charity of Connecticut people, and who cry, '*come over and help us,*' must be left to cry in vain, unless our efforts are continued. The Trustees do not suggest these things because they have any reason to apprehend that the charity which has supported missions so long, and which has received the blessing of God so signally, is in danger of being suspended: but they view the necessitous condition of the wilderness, they hear the cry of souls, they long to extend their operations, and to reach the hand to multitudes whose condition excites compassion. They have done little comparatively in the year past. Many places have been cursorily passed over by missionaries, and many have not been visited at all, because the funds of the Society were insufficient to supply them all. They have heard the requests of many, their earnest solicitations, to be furnished in some degree with the preaching of the word; they have heard of the destitute condition of the western wilderness with respect to religious books, especially the Bible. They hear of these things daily from their missionaries; but are unable to relieve them at present. The attention of the Connecticut Bible Society to this subject in the donation of upwards of 1000 Bibles for the relief of the needy in the destitute settlements, is an evidence that their necessities are held in remembrance with the Lord and his people, it is an earnest of greater efforts of charity yet to be exercised. The Bible Society, it is expected, will prove an impor-

tant auxiliary to the Missionary Institution in this State. May such essays to do good be multiplied and be crowned with success, It has been observed, that they who make the greatest efforts to circulate the Bible, and to spread its glad tidings, are such as love the truth. On the other hand, they who turn the lively oracles into a system of cold and lifeless speculations, are torpid in their feelings toward the people perishing for lack of vision. Unlike the apostles and primitive disciples of Christ, whose zeal carried them through perils and sufferings of every kind, into distant regions to preach the gospel of salvation to the perishing heathen, these are at rest under the impression that all shall be saved at last, because *they mean well*. May it be our part to imitate him who taught the one and only way of life, the way of faith in his blood, with newness of heart and life. May the spirit which animated his apostles ever animate us, and fill our souls with concern for them that are in darkness. May our love for the truth be manifested by unwearied efforts to impart the blessing to others. Such has been the character of the people of this State since the days of our fathers, who immigrated here, and multitudes have been enriched with gospel blessings through their benevolence. While the Trustees consider this, while they view the efforts which have been made, and the smiles of God on these efforts, they are encouraged to expect assistance for the continuance and enlargement of their operations among the destitute. The Legislature at their session in May last, passed an act granting permission to the Society to receive annual contributions from the different ecclesiastical Societies through the State on the first Sabbath in May, for the term of three years. The liberality with which the people have contributed heretofore, it is confidently expected, will be renewed, and will revive the spirit of them that wait in the desert for the consolation of the gospel. As these opportunities for contributing to the relief of our friends who are deprived of our advantages, have been suspended, shall we not hope that many will be prepared to improve the season with eagerness, and to increase their gifts according to the abundance they have received? *We are witnesses that he who giveth to the poor in this way lendeth to the Lord. For he has signally smiled upon us hitherto. The bread cast upon the waters has been found in richest blessings abroad and at home. Still let us persevere in well doing. 'Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom.'*

ENOCH PERKINS, Chairman *pro tempore*.

Passed by the Board
of Trustees,
January 8, 1812. }

Attest,

ABEL FLINT, *Secretary*.

Religious Intelligence.

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FOREIGN.
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Summary account of the Missions of the United Brethren.

A CONCISE account of the missions of the United Brethren, among heathen nations, has long been desired ; and such an account having recently been presented to the public, we are happy to have an opportunity of making our readers better acquainted with the nature and extent of the exertions of this valuable body of Christians.—Ever since the year 1732, the Church of the Brethren have endeavored to extend the benefits of Christianity to heathen nations. From small beginnings, their missions have increased to thirty settlements, in which about 150 Missionaries are employed, who have under their care about 24,000 converts from among various heathen tribes.

Their motive in sending missionaries was, and continues to be, an ardent desire to promote the salvation of their fellow-men, by making known to them the Gospel of Jesus Christ. They were grieved to hear of so many millions sitting in darkness; and, trusting in the promises of God, they went forth with a confident hope, that their labor would not be in vain. Not disheartened by the smallness of their means, they went forth in the strength of their God, and he has wrought wonders in their behalf. The same spirit still prevails in their congregations ; and there has been found a continual and increasing succession of persons,

who have been ready to enter on the dangers and hardships of the missionary service. No mission, however, has been undertaken but by particular invitation, and with a prospect of being protected in a permanent establishment.

Members of the Brethren's church, disposed to serve in missions, mention their views to a committee of the synod appointed to superintend missions ; and if no objection appears, they are considered as candidates. As to qualifications, much erudition is not required. "To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensably necessary. But it has been found by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and most essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanic.

Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

The settlements of the United Brethren among the heathen, on the first of January last, were as follows, viz.

Begun in 1732, in the Danish West India islands, among

the negro slaves ; in St. Thomas, two settlements ; in St. Croix, three ; in St. Jan, two. Begun in 1733, in Greenland, three. Begun in 1734 among the native Indians, in North America, two settlements, one in Upper Canada, and one on the Muskingum ; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the negro slaves, free negroes and native Indians, in and near Surinam. Begun in 1754, in Jamaica, two settlements ; in 1756, in Antigua, three ; in 1764, among the Esquimaux Indians, on the coast of Labrador, three ; in 1765, one in Barbadoes, and one among the Calmucks at Serepta, near the Caspian Sea ; and in 1776, one in the island of St. Kitt's. In 1736, a settlement was formed among the Hottentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hottentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East India Company would not, however, permit him to resume

his labors, lest the conversion of the Hottentots should injure the colony. At length, in 1792, after repeated application, leave was given to the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favorable to them ; and they now proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had labored. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries residing there, with about 1000 Hottentots. A second mission has been begun, by desire of Earl Caledon, of whom the missionaries speak in the very highest terms.

Attempts have been made to establish missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, and particularly the expense, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

The mission at Serepta has not been very successful among the Calmuc Tartars, for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have, however, been made very useful to the German colonies on the Wolga, and they have also turned their attention to the education of heathen children.

The most flourishing missions at present are, those in Greenland, Labrador, Antigua, St. Kitt's, the Danish West India islands, and the Cape of

Good Hope. In Jamaica, the progress has been slow.

Missions have also been attempted to the following places, which have not succeeded ; to Lapland in 1735, to the coast of Guinea, in 1737, and again in 1768 ; to the negroes in Georgia, in 1738 ; to the slaves in Algiers, in 1739 ; to Ceylon, in 1740 ; to Persia, in 1747 ; and to Egypt, in 1752. In Upper Egypt, there was some prospect of success ; but the wars of the beys made the stay of the Brethren unadvisable.

The general synods of the Brethren's church appoint a select number of bishops and elders, called the Elders' Conference of the Unity, to superintend its concerns till the next general synod, which meets usually every seven or eight years. This conference is divided into four committees, to one of which the care of missions is entrusted. With this committee all missionaries correspond. From their letters and diaries, a secretary makes extracts, of which copies are sent and read to all the congregations and missions. All things relating to missions are first discussed in this committee ; but no resolutions are formed without the concurrence of the whole conference. In each settlement, one brother is appointed to superintend the mission ; but he never acts without consulting his fellow-laborers. A society is formed among the Brethren in London, which takes the whole charge of the mission at Labrador, and assists the other missions, especially those in the British dominions, as much as

lies in their power. A small vessel is employed to convey the necessaries of life to the missionaries on the coast of Labrador once a year ; and for upwards of forty years, no disaster has befallen this vessel, so as to interrupt the regular annual communication, though the navigation is of a very dangerous kind. In Amsterdam, a similar society was formed ; but the troubles in Holland have put it out of their power to assist much at present. Another society of the same kind exists among the Brethren in America. These three societies have done all in their power to support the accumulated burdens of the missions ; but they have no power to begin new missions, or to send out missionaries, which is vested solely in the Elders' Conference of the Unity.

The regulations of the settlements are every where the same. The Gospel is preached to all the heathen to whom the missionaries can have access, who likewise diligently visit and converse with them in their dwellings. Those who are awakened to a sense of their lost state by nature, and their need of a Saviour, are called *new people*, and are particularly attended to. If they manifest an earnest desire to be saved, they are admitted as *candidates for baptism*, and, after a term of instruction and probation, *baptized*. If they prove by their conduct the genuineness of their profession, after being for a time *candidates for the communion*, they become *communicants*. Each of these classes have separate

meetings, in which they receive suitable exhortation and instruction. Separate meetings are also held with the children, single men, single women, married people, widowers, and widows, in which the admonitions adapted to their respective situations and circumstances are given. Each of the baptized comes at stated times to converse privately, the men with the missionary, the women with his wife, by which a more intimate knowledge of them is obtained, and appropriate advice given. To assist in this important object of acquiring a knowledge of the state of individuals, in large missions, *assistants* of both sexes are chosen from among the converts to visit from house to house, attend to the sick, preserve order, and promote harmony. These assistants meet the missionaries at stated times, in order to confer with them on the state of the congregation. The assistants are allowed occasionally, on week days, to address the congregations. Other persons of good character are used as *servants* in the chapel, and they meet to consult on subjects respecting outward order. At times a *council* is held with a number of inhabitants chosen by the congregation, in which all things relating to the welfare of the settlement are discussed. When the congregation consists of slaves, the external regulations are necessarily somewhat different. The internal regulations are the same in all. Those who violate the precepts of the Bible, are shut out from church-fellowship till they have given proof of re-

pentance. Schools are established in all the Brethrens's settlements among free persons; and a Sunday-school, by permission of some planters, has been begun in Antigua. Spelling-books and Catechisms, and parts of the Scriptures, have been printed in various languages. In all the settlements, the congregation meet, once every day, for social worship; and on Sundays, the missionaries are employed from break of day till dark, in various spiritual duties; which also occupy them much on the week days. "The Brethren have found by long experience, that 'the word of the cross is the power of God unto salvation to all them that believe.' They, therefore, preach Jesus, and him crucified, sowing the word in tears, with patience and courage; knowing that they shall hereafter reap with joy."—There is no part of the doctrine of our Saviour and his apostles, which the missionaries do not gradually endeavor to inculcate into the minds and hearts of their people; and, through the mercy and power of God, the most blessed effects have attended their labors."

For the maintenance of this important and extensive work, no fund whatever exists. It is supported wholly by voluntary contributions of the Members of the Unity, and of several other friends, without whose aid, indeed, poor and few in number as are the Brethren, their large missions could not be preserved. Without the utmost frugality, both at home and abroad, the sums subscribed would be inadequate to the expenditure. The expense of

the missions has increased to 6000*l.* per annum. The number of missionaries is 150 exclusive of about 80 widows, children, and resting missionaries. When the expense of journeys and voyages, building and repairing of chapels, &c. &c. is taken into the account, this sum will appear small as compared with its effect; but large as compared with the number and abilities of the contributors. The war has increased the expenses, but diminished the receipts, through the disasters which have befallen the Brethren's settlements in Holland and Germany. Some of the missions, indeed, are supported to a considerable degree, by the zeal and diligence of some of the Brethren, who apply the earnings of their labor in this way; but this cannot be done in all cases. The missionaries receive no stated salaries, but they transmit a list of necessities, which, if approved, are procured and sent to them. Their children and widows are provided for.

Such is the account given of the state of the missions of the United Brethren. Can it be that they should fail for want of support? We will not believe it possible. We recommend their claims most earnestly to the attention of our readers. Subscriptions and donations will be received by the Ministers of their congregations; and the Rev. C. L. Latrobe, No. 10. Nevil's Court, Fetter Lane.

Those who desire further information respecting the missions of the United Brethren, may consult Crantz's History of the Brethren, and of the Green-

land Mission; Loskiel's History of the North American Indian Missions; the Periodical Accounts of the Missions, printed three or four times a year, and sent to subscribers; and Oldendorp's History of the Mission in the Danish West India Islands.

[Ch. Ob.]

Extract from the Eleventh Report of the English Religious Tract Society, May 10, 1810.

To the various Societies already established for the Circulation of Religious Tracts in this country, the Committee beg leave to present the most grateful acknowledgments for their continued exertions; and rejoice with them that their labors have received some special testimonies of success in the conversion of sinners, the restoration of backsliders, or the establishment of believers in their most holy faith.

The facilities afforded to this Society, as well as the extent of the various applications to it, for the gratuitous distribution of Tracts, are almost incredible.—The openings which *Divine Providence* is continually making in the train of events, for the admission of the Society's Tracts into the most distant or unfriendly regions, into stations utterly inaccessible to pious instruction in any other form, may surely be regarded, without enthusiasm, as a pledge of the co-operation of *Divine Grace*. It is not usual with the Sovereign Disposer of all events to prepare such instruments and facili-

ities in vain. He has charged these Tracts with as high a commission as the spirits that surround his throne. They are the messengers of his mercy ; and are enabled by the same power which sustains the flight of angels, to pierce as irresistibly through the thickest shades and fiercest enemies. They find entrance into the dungeon, and into the mine, which admit not even the light of day. They glide into the convent, they mount the ship, they pervade the camp, they ascend the throne. They accompany, perhaps, the unfortunate prisoner into captivity and banishment, afford him consolation in the deepest adversity, and are his friends in a land of strangers. They kindle up a light amidst the blackest gloom of superstition, and mock the precautions of bigotry as well as the rage of war. Is it possible they can perform all these embassies in vain ? Is not their success ensured, by the prayers which accompany them, and the message they bear ?—The word of God shall *not* return unto him void : it *shall* accomplish the thing whereto he sends it. Many, many individuals have at various times been reported to this Society, and some will be added to the number this day, whom the Spirit of Truth has rendered wise unto salvation, by the instructions of a few, or even *one*, of these silent missionaries.—Multitudes, beyond all doubt, whose names will never reach this Society, are indebted to it, under the divine influence, for the germ of their spiritual existence ; they already form a part of that universal church for which it is constantly pouring

forth its supplications ; and will be the joy and crown of its pious supporters, in that day when all secrets shall be disclosed.

The Committee are not afraid that these expectations will be condemned, by any genuine Christian, as extravagant or visionary. The efficacy of an instrument is not to be measured by its bulk. A single stone has defeated an army. A single spark might destroy a metropolis. A single grain might feed a nation. A single Tract may save a soul. Let it never be forgotten by any member of this Society, that the feeblest weapon is irresistible, when wielded by Omnipotence. It is "*not by might, nor by power, but by my Spirit, saith the Lord.*"

ORDINATION.

ORDAINED at Wolcott, on the 4th December, 1811, Rev. LUCAS HART, to the work of the Gospel Ministry in that place. The parts of the ordination were performed as follows, viz. Rev. Mr. Hart, of Plymouth, made the introductory prayer ; Rev. Mr. Miller, of Burlington, preached the sermon ; Rev. Mr. Waterman, of Plymouth, made the consecrating prayer ; Rev. Mr. Upson, of Berlin, gave the charge ; Rev. Mr. Wood, of Waterbury, gave the right-hand of fellowship ; and the Rev. Mr. Cone, of Bristol, made the concluding prayer. The day was unusually pleasant : The exercises were solemn and appropriate, and such as won the attention of a large and serious audience.

OBITUARY.

DIED at New-Haven, in West-Haven parish, Rev. NOAH WILLISTON, aged 75; for many years pastor of the church in that parish. He graduated at Yale College, 1757.

At West-Haven, while attending the funeral of Rev. Mr. Williston, JEREMIAH ATWATER, of New-Haven, late Steward of Yale Coll. aged 77.

At Chatham, Rev. CYPRIAN STRONG, D. D. aged 65, pastor of the church in that town. This learned and pious divine was graduated at Yale Coll. 1763. He received the degree of D. D. at Dart. Coll.

At Kent, Rev. JOEL BORDWELL, pastor of the church in that place, in the 80th year of his age, 54th of his ministry, Yale Coll. 1756.

At Brentwood, (N. H.) Rev. EBENEZER FLINT, aged 42, pastor of the church in that town, Dart. 1798.

At Brookfield, (Mass.) Hon. JABEZ UPHAM, Esq. late member of Congress for Worcester, S. District, Harv. 1785.

At Boston, ROBERT T. PAINE, Jr. Esq. He had acquired celebrity as a Poet in the literary world.

At Richmond, Virginia, on the evening of the 26th ult. GEORGE W. SMITH, Esq. Governor of the State of Virginia. The circumstances attending the death of this respectable magistrate are peculiarly distressing, and we here present our readers with a short sketch of the awful occurrence, both to perpetuate the remarkable event, and to record the judgments of God upon his people. While the theatre was filled with more than six

hundred spectators; in the midst of the evening's performance, the scenery was discovered to be on fire. The dreadful intelligence was communicated to the audience by one of the actors. The flames in an instant burst upon the audience, and a scene of unutterable confusion and distress ensued, and the building was very shortly reduced to ashes. Some were trodden to death in the croud, and others were suddenly overwhelmed and suffocated by the raging flames. Nearly one hundred persons, most of whom were from the first families in the city, were consumed and buried in the ruins of the house. Many who effected their escape by leaping from the upper windows, broke their limbs, or were much bruised in the fall. BENJAMIN BOTTS, Esq. and ABRAHAM B. VENABLE, Pres. of the Bank, and late a Senator of the U. S. are numbered among the dead.

May this dreadful dispensation of Providence be duly noticed by the inhabitants of that devoted city, and by all who may hear the mournful relation. We all have merited a like reproof; nor are those who have escaped less guilty in the eyes of Heaven, than those who have fallen before the wasting element. Except we repent we shall all likewise perish.

This calamity forcibly admonishes us of the frailty of human life, and of the vanity of pleasure and amusement; and compels us to reflect that though we are in the morning of life, and in the lap of pleasure, there may at this moment, be but a step between us and the eternal world.

Donations to the Missionary Society of Connecticut.

1812.

Jan. 2. Rev. Israel Brainerd, collected in new

Settlements, - - - - - \$ 4 00

6. Rev. Nathan B. Derrow, do. do. - - - 1 00

\$ 5 00